



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The praise (<i>is</i>) for Allah, Who [<i>He</i>] descended on His <i>abde</i> ¹ (<i>slave/submitter/worshipper</i>) The Book ^x and not made [<i>He</i>] for it ^x a crookedness.	أَلْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ
2. Forthrightly to warn [<i>He/he/it</i>] ² a severe warfare from <i>ladon</i> (<i>directly/possessively from</i>) Him; and [<i>to</i>] <i>youbashshero</i> ³ (<i>[He] tells pleasant tidings to</i>) the believers who ^r they ^z work the righteous-works ^w , verily for them (<i>is</i>) remuneration <i>hasanan</i> ⁴ (<i>ultimate meritorious deed</i>).	قِيمًا لِّيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۖ
3. <i>Ma'ketheena</i> (<i>stayers/remainers they^z are</i>) in it ^x forever.	مَكِّيْنٍ فِيْهِ أَبَدًا ۖ
4. And [<i>to</i>] warn [<i>He/he/it</i>] ^x whom ^r said they ^z : <i>ittakbatha</i> ⁵ (<i>took and made</i>) Allah a child.	وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ
5. Not for them by it ^x of knowledge and not for their fathers' (<i>either</i>); enlarged a word egressing from their mouths; <i>en</i> (<i>not</i>) say they ^z except a lie.	مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا ۖ
6. So <i>la'alla</i> (<i>craving currently unavailable deed that/perhaps</i>) you ^s (<i>are</i>) <i>ba'khe'on</i> (<i>fagging/exhausting</i>) your ^t self ^w over their effects/footsteps <i>en</i> (<i>if</i>) not believed they ^z by this the discourse, regretfully.	فَلَعَلَّكَ بَمِخْلَمِ نَفْسِكَ عَلَىٰ آثَرِهِمْ ۖ إِنَّ لَمْ يُؤْمِنُوا بِهِذَٰلِكَ الْحَدِيثِ أَسَفًا ۖ
7. Verily We made what (<i>is</i>) on the Earth ^w an adornment ^w for it ^w to [<i>We</i>] essay them, which (<i>of</i>) them (<i>is</i>) <i>ahsa'no</i> ⁶ (<i>perfecter and beautifuler</i>) work.	إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۖ
8. And verily We surely (<i>are</i>) making what (<i>is</i>) on it ^w <i>ssa'edan</i> (<i>sterile-dust</i>) <i>jorožan</i> (<i>barren/lacking vegetation</i>).	وَأَنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۖ
9. Or reckoned you ^h that the cave's companions and the <i>raqeeme's</i> ⁷ (<i>name of: dog/coded inscription/place</i>)'s were of Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) wonderingly.	أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَتِنَا عَجَبًا ۖ

¹ The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

² The hidden pronoun in "لِيُنْذِرَ" could refer to Allah, the Messenger (SAWS), or the Book, i.e. The Qur'an. See الدر المصون، لء احمد الحطبي.

³ The word *youbashshara* = "يُبَشِّرُ" has no English equivalent per say. So, we resort to transliteration and parenthetical explanation. It is a present tense verb where a speaker is telling another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times "grievous" tiding could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

⁴ *hasanan* could mean *إحسان* = benevolence or *حسن* = ultimate-beauty-and-adornment-of-deeds/says).

⁵ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ" as stated in لسان العرب therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁶ There is no English word for *أحسن* = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

⁷ There are so many different ideas by various scholars/learned men regarding the word "الرقيم", see القرطبي.

10. <i>Edb (when/ since)</i> the lads lodged/retreated to the cave then said they ^z : [O,] our Lord let-give us [You ^s] from <i>ladon (directly and possessively from)</i> You ^s a mercy ^w and let-dispose [You ^s] for us of our matter a <i>rashada (mature-discernment/ rational guidance to the right)</i> .	إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾
11. So We struck on their ears in the cave a number (of) years ^w .	فَضْرَبْنَا عَلَى آذَانِهِم فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾
12. Afterwards We aroused ⁸ them, to know [We] which ^x (of) the two parties (is) <i>abssa^p (more comprehensively reckoning)</i> for what (length had) waited they ^z an <i>amadan (term-limit end)</i> .	ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾
13. We narrate on you ^s their <i>naba'a (piece-of-significant-and-availing-news)</i> by the right; verily they (were) youths (<i>who</i>) they ^z believed by their Lord and We augmented them a divine-guidance.	لَحْنُ نَقْصٍ عَلَيْكَ نَبَأُهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾
14. And We bound on their hearts ¹⁰ <i>edb (when/ since)</i> upped ¹¹ they ^z then they ^z said: our Lord, the Heavens' ^w and the Earth's ^w Lord never we invoke of lesser than/without Him <i>anelaban (adeity), laqad (verily, already and affirmatively)</i> said we then <i>shattatta (excessiveness)</i> .	وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوهُ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾
15. These, our people <i>ittakhatbo¹² (took and made they^z)</i> of lesser than/without Him <i>aalehatan (deities)</i> ; <i>lawla (why have not)</i> they ^z come on them by an authority evident; so who ^a (is) wronger ¹³ than who ^p <i>iftra ([he] crafted a lie for fraudulent end)</i> on Allah an untruth.	هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِمُ بِسُلْطَانٍ بَيْنَ يَدَيْهِمْ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾
16. And <i>edb (when/ since)</i> secluded you ^c (from) them and what they ^z worship except Allah then let-lodge-/retreat you ^z to the cave; (in it ^x) spreads for you ^b your ⁿ Lord of His mercy ^w ; and disposes [He] for you ^b of your ⁿ matter a facility.	وَإِذْ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْدَأُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾
17. And [you ^s] see the sun ^w <i>edba (when/ if)</i> [it ^w] rose ^w <i>taẓawa-zro ([it^w] cants^w) a'n (off)</i> their cave <i>thata (that which is)</i> the right and <i>edba set^w taq'redbobum ([it^w] traverses them transitionally)</i> <i>thata</i> the left while they (were) in an orifice ^w of it ^x ; <i>tha'leka (afar-that-it/)</i> ^x (is) of	وَتَرَى الشَّمْسُ إِذَا طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ

كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م See كلب بلغة الروم= could also mean dog الرقيم

⁸ The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, awaken, and missioned.*

⁹ The word “أحصى” is *comprehensively reckoned*, i.e. *accounted for from all aspects, not the simple enumeration.* See البصائر. However in here the word “أحصى” could be *intensive verb* “أفعل التفضيل” or it could be “فعل ماض رباعي” see الذر المصون، د أحمد الحلبي

¹⁰ The expression “We bound on their hearts,” is *figurative Arabic tongue expression* meaning: *gave them patience and strengthened their resolve.*

¹¹ There is a *distinction* between “قام” = “*upped*” = “*got up or rose*” (in its *intransitive sense*, and “وقف” = “*stood*”.

¹² The word “اتخذ” from “الإتخاذ” which is “إفتعال” see footnote 3032 above.

¹³ See the *Lexicon* attached to this Translation for “ظالم” = “*injustice-doer*” and “أظلم” = “*wronger*.”

Allah's *Aya'te*^w (miracles/signs/proofs); whomever Allah divinely-guides then surely he (is) the *muhtadey*¹⁴ (he who found and accepted divine-guidance) and whomever [He] misleads surely never [you^s] find for him a *wa'leyn* (guardian/ally) *murshedan* (mature-discerner-rational guider to the right).

فِي فَجْوَةٍ مِّنْهُ ذَٰلِكَ مِّنْ ءَايَاتِ اللَّهِ
مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ
يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا



18. And reckon them [you^s] *ayqadban*¹⁵ (in arousal he-they-/not-sleepers he-they) while they (were) *rogoodon*¹⁶ (short time joyous sleepers he-they/nappers he-they); and We transpose them awhile *thata* (that which is) the right and awhile *thata* the left and their dog (is) *basetton* (stretching/spreading) his forelegs by the *wasseyde*¹⁷ (courtyard/threshold/cave); had cognized¹⁸ you^h over them surely (would have) fled/diverged you^h from them fleetly and surely (would have been) filled you^h of them horror.

وَنَحْسِبُهُمْ أَيْقَاطًا وَهُمْ رُقُودٌ
وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ
وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ
اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمَلَمْتَ مِنْهُمْ رُعبًا

19. And like *tha'leka* (afar-that-it/) ^x We aroused¹⁹ them to mutually query they^z among them; said a sayer of them: how-long²⁰ waited you^c; said they^z: we waited a day or some (of) a day; they^z said: yourⁿ Lord (is) knowinger by what tarried you^c; so let-mission²¹ you^z an *abada*²² (lone/any-one of) you^b by yourⁿ silver (coin) this^w to the city^w then let look [be] which^u it^w (is) *azka* (more befitting) a *tta'aaman*^x (wheat/edible/food-grains)^x then let come [be] (to) you^b by a *rez'qen*^x (provision/victuals for sustenance)^x of it^x and let *yatallattaf*²³ ([be] be: fine/subtle-/gentle) and let not assuredly perceive by you^b *abadan* (lone/any-one).

وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا
بَيْنَهُمْ قَالِ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ
قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
قَالُوا زُرْنَا كَمْ لَبِثْتُمْ فَاذْكُرُوا
أَحَدَكُمْ بِوَرْقِكُمْ هَٰذِهِ إِلَى
الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا
فَلْيَأْتِكُمْ برزقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا
يُشْعِرَنَّ بِكُمْ أَحَدًا

20. Verily they *en* (if) transcend/observe they^z over you^b (would) stone²⁴ you^b they^z or return you^b they^z into their sect^w/faith^w and never thrive you^z then ever.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ
يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا
إِذَا أَبَدًا

21. And like *tha'leka* (afar-that-it/) ^x We (caused to) stumble²⁵ on them to know they^z that Allah's promise (is) right;

وَكَذَٰلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا

¹⁴ See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen.”

¹⁵ The word “أَيْقَاطًا” is masculine, plural subjective noun, with no English equivalent, meaning not sleepers.

¹⁶ The word “rogood” = “رُقُودٌ” is a masculine, plural subjective noun, based on “رَقْدٌ” which is different than “نَامٌ” or “مَجْعٌ” as “رَقْدٌ” means: had a short time but joyous sleep. So “rogood” = “رُقُودٌ” means they that are short time but joyous sleepers or nappers. Although their “rest” or “napping” period was over three hundred years, that seemed to them “a day or a part of a day.” So, in terms of time in death that period is not even tiny but nothing. See *الراغب*.

¹⁷ The word “waseyd” = “الْوَصِيدِ” bears many meanings, among them: the courtyard, the threshold, or the cave itself.

¹⁸ The word “اطَّلَعَ” = “وَقَفَ عَلَى الْأَمْرِ وَعِلْمِهِ” that is cognized (certain matter), See *الهادي*.

¹⁹ The word “بَعَثَ” carries several meanings, among them: sent, arouse, resurrected, awakened, and missioned.

²⁰ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

²¹ See footnote 17 above regarding *بعث*.

²² See the *Lexicon* attached to this Translation regarding “أحد.”

²³ The word “يَتَلَطَّفُ” = “يَتَرَفَّقُ” and in concrete (material) terms means: fine and in abstract terms it could mean subtle or gentle or both. See *البصائر*. I know of no English word which simultaneously denotes: fineness, subtlety, and gentleness. Hence, the only available resort is transliteration and parenthetical explanation.

²⁴ The word “يَرْجِمُ” in “يَرْجُمُونَكُمْ” is the derivative of “رَجَمَ” which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, and (7) killed.

and that 'The Hour^w (*there is*) no suspicion in it^w; *edh* (*when/since*) they ^z mutually altercate among them their matter then they^z said: let-build you^z on them a *bon'yanan^x* (*fixed-and-aggrandized build*)^x their Lord (*is*) knowinger by them; said they^z who^r prevailed on their matter: surely *nattakbethanna²⁶* (*we assuredly take and make*) on them a mosque.

أَبْ وَعَدَ اللَّهُ حَقًّا وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿١٨﴾

22. Shall say they^z: a three, their fourth (*is*) their dog; and they ^z say: a five, their sixth (*is*) their dog, conjecturably by the invisible; and they ^z say: a seven and their eighth (*is*) their dog; let-say [*you^s*]: my Lord (*is*) knowinger by their *edda'te* (*small: number/count/total*), know them not except a few; so let-not dubitate [*you^s*] in them except an apparent dubitation²⁷ and let-not *tastaftey* (*you^h seek the situationally apt and wise opinion*) in them of them an *ahadan²⁸* (*lone/any-one*).

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ نَبِيُّ أَعْلَمُ بَعْدَتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارَ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿١٩﴾

23. And let-not say [*you^s*] assuredly to a thing: verily I am a doer of *tha'leka* (*afar-that-it/*)^x tomorrow.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٠﴾

24. Except if Allah wills; and let-remember [*you^s*] your^t Lord, if disremembered you^h and let-say [*you^s*]: *asa* (*craving a deed beyond one's means that/may*) (*it*) be that divinely-guides me my Lord to [*I*] near of this a *rashadan²⁹* (*mature-discernment/rational guidance to the right*).

إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢١﴾

25. And waited they^z in their cave three hundred years^w and *izdado³⁰* (*they^x further-augmented*) a nine.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ ۖ وَازْدَادُوا تِسْعًا ﴿٢٢﴾

26. Let-say [*you^s*]: Allah (*is*) knowinger by what waited they^z; for Him (*is*) the Heavens^w and the Earth's^w invisible; let-discern [*You^s*] by Him and let-sound off³¹ [*you^s*], not for them of lesser than/without Him of a *wa'leyen* (*guardian/ally*) and not partners [*He*] in His Rule an *ahadan³²* (*lone/any-one*).

قُلْ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ الْغَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصَرَ بِهِ وَأَسْمِعُ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٣﴾

²⁵ That is We caused others to *come upon them by chance*. Hence, they came to be known without their demand for that, or without the comers' quest for that. See البصائر.

²⁶ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore "اتَّخَذَ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

²⁷ The "apparent dubitation" as to say, for example: "but there is no evidence to your contention."

²⁸ See the Lexicon attached to this Translation regarding "أحد."

²⁹ See the Lexicon attached to this Translation for this important word.

³⁰ The word "ازداد" implies greater intensity, and اللتاج says it is "أبلغ." So further is prefixed for this purpose.

³¹ The words "أبصر"="discern," i.e. you understand the true character or nature of. And "أسمع"="sound off," means you express your beliefs vigorously. Both "أبصر" and "أسمع" came in the past tense construct for wonder in a command form context, in order to say: how much "Hearer" is Allah and how much "discerner" is Allah. Clearly the pronoun refers to Allah, "Him," although it is possible that the pronoun could refer to The Qur'an too. But in either case it means nothing is more of a bearer or a discernor than Allah at all. Hence, by what is revealed to you, O, Mohammad: "sound off and see through."

³² See the Lexicon attached to this Translation regarding "أحد."

³³ See footnote 147 below regarding *reveal*.

³⁵ The expression: “His Face” is an Arabic *tongue* expression meaning *His Pleasure or His countenance*.

³⁶ The word “**فَرُطًا**”= “wanton”= “unrestrainedly excessive.”

³⁷ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

³⁸ The word “*suradeq*”= “سُرَادِقْهَا” has several meanings: (1) colossal tent, (2) colossal walls of colossal thickness, (3) colossal thick smoke, (4) an ocean. *Perhaps all apply.*

³⁹ The word “يَسْتَعِينُوا” could stand for two distinct meanings: (1) they seek help or (2) they seek reviving and delightful-pasture producing rain water. Arabic dictionaries say: “يَسْتَعِينُ = يَطْلُبُ الْغَوْثَ أَوِ الْغَيْثَ = يصْرَحُ طَلِبًا لِلْعَوْنِ أَوِ الْغَيْثِ” = calls seeking help or a reviving and delightful-pasture producing rain at time of need. And الغيث = المطر المنعش للسان. So this *Ayah* suggests meaning (2). See الراغب and اللسان.

⁴⁰ The word “*muhl*”= “*المهل*” has several meanings: (1) molten metal; (2) turbid black colored oil; (3) pus of the dead body. Clearly, *perhaps all apply* in this case. See *اللسان*.

⁴¹ The word “مرتفقا” means: armed-couch, armrest.

⁴² The word “تَضِيع” rooted not in “ضَاع” but “أَضَاع,” and “أَضَاع,” means: “جعله يذهب عبثاً” = *made it to waste*.

⁴³ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عدن” is center of Paradise. According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it but a prophet, seddique, or martyr.

excellent)(is) the reward and <i>hasonat</i> (ultimately perfected and beautified-she) ⁴⁴ elbow couches/armrest ⁴⁵ .	مُتَكِينٍ فِيهَا عَلَى الْأَرَائِكِ نَعَمْ الْثَوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٤٦﴾
32. And let-strike [you s] for them a parable/example: twain men We made for an <i>abade</i> ⁴⁶ (lone/any-one) (of) them both two gardens ^w of grapes ⁴⁷ ; and We bounded-/hedged them both by date-palms ^w and We made between them both <i>ẓar'aa</i> ⁴⁸ (green standing crop just before harvesting/ the vegetation after sprouting).	وَأَضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٤٧﴾
33. Both [the] gardens ^w churned out ^w [its ^w] <i>okola</i> ^x (fruits/crops/edibles) ^x and not <i>tadh'lem</i> ⁴⁹ (curtail) of it ^x a thing; and <i>fajjarna</i> (We caused to gush) through ⁵⁰ them both a river.	كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِنْهُ شَيْئًا ۚ وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٤٨﴾
34. And [was] for him a <i>thama'ron</i> ^x (trees/plant-crops/-fruits); ^x so [be] said for his companion while he (was) mutually dialoging him: I am more than you ^s a possession and mightier <i>nafara</i> ⁵¹ (clan/tribe).	وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُخَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٤٩﴾
35. And [be] entered his garden ^w while he (is being) <i>dha'lemon</i> ⁵² (injustice-doer) for himself ^w ; said [be]: not I presume that perishes this ^w ever.	وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٥٠﴾
36. And not [I] presume The Hour ^w (is) upping ^w and <i>la'en</i> (indeed if) <i>rudedto</i> (had been forthwith ⁵³ returned me) to my Lord surely assuredly ⁵⁴ [I] find <i>khayran</i> (choicer/-superior/ worthier) than it ^w a place (of) a transpose ⁵⁵ .	وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٥١﴾
37. Said for him his companion while he (is being) mutually dialoging him: have you ^h unbelieved by	قَالَ لَهُ صَاحِبُهُ وَهُوَ يُخَاوِرُهُ

⁴⁴ This suffix -she^y is ت التأنيث = the feminizing article designating word/phrase femininity.

⁴⁵ See footnote 40 above regarding *couch*.

⁴⁶ See the *Lexicon* attached to this *Translation* regarding “أحد.”

⁴⁷ Invariably throughout the Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم” never ever the mention of the “*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*.” In this respect, there is a true *Hadeeth* in *al-Bukhary* and *Muslim*, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the *Muslim*. And in another narration: verily only that “الكرم” is the *heart of the believer*. See *نزهة المتقين؛ شرح رياض الصالحين*. Refer to the attached list of *References*.

⁴⁸ See the *Lexicon* attached to this *Translation*, or better yet Section 32 of the *Introduction* to this work.

⁴⁹ The word “تظلم” has many meanings, among them: “تنقص” = “curtail.” See *الراغب*.

⁵⁰ The word “خلال” could also mean “between” or “among.” See *اللسان*.

⁵¹ The word “nafara” = “نفرا” means the man's *tribe* or more likely his “party” ranging between *three and less than ten*.

⁵² The word “ظالم” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice.” Also, in this *Ayah*, the word “الظالم” is to qualify the word “اهل,” in “اهلها,” which is *singular* or *plural*. So here the “village” is *Makkah*, thus, in *honor* for this particular “village” the “wrong” is *not associated with it*, like in almost all other villages mentioned in The Qur'an, but to *its people*. And here since the “اهلها” could be treated as *plural* or *singular*, the singular is used to perhaps indicate that *every one* of them was a *wronger* or the over *whelming majority* of them were so.

⁵³ The word “رُدِدْتُ” is rooted in “رَد” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86).

⁵⁴ The “ل” in “لأَجِدَنَّ” is a *juratory* “ل” = “القسم” amounting to = “التأكيد,” i.e. *affirmation*, expressed by “*assuredly*”.

⁵⁵ The word “منقلباً” = “a transpose,” means a place of return.

Whom [He] created you ^g of a <i>tora'ben</i> (crushed sand), afterwards of a sperm-drop ^{w56} afterwards <i>sanwaka</i> ([He] erected/evened/set you ^g) a man.	أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٢٧﴾
38. But I ⁵⁷ , He (is) Allah, my Lord and not [I] partner (deities) by my Lord an <i>ahadan</i> ⁵⁸ (lone/any-one).	لَيْكِنَّا هُوَ اللَّهُ نَبِّ وَلَا أَشْرُكَ بَرَبِّ أَحَدًا ﴿٢٨﴾
39. And <i>lawla</i> (why have not), <i>edh</i> (when/since) you ^h entered your ^t garden ^w you ^h said: lo/whatever ⁵⁹ willed Allah, no strength except by Allah; <i>en</i> (if) [you ^s] see me lesser than you ^g (in) possession and children.	وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنَّ تَرَن أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٢٩﴾
40. So <i>asa</i> (craving a deed beyond one's means that/may) my Lord gives me <i>khayran</i> (choicer/superior/worthier) than your ^t garden ^w and [He] sends over it ^w <i>husbanan</i> ⁶⁰ (by way of settling account or retaliating by: thunderbolts/-fragmented stones/scourge) from the sky ^w so [it ^w] becomes <i>ssa'edan</i> (sterile-dust/a waste) <i>zalaqan</i> (slippery-land).	فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنْ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٣٠﴾
41. Or becomes its ^w water ^x <i>ghawran</i> ⁶¹ (ground-deep-drain), so never can [you ^s] seek for it ^x a quest.	أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٣١﴾
42. And (had been) beset by his <i>thama're</i> ^x (trees/plant crops-/fruits) ^x ; so [he] became ⁶² iteratively inverting his both (hands) ^t palms ⁶³ over what [he] expended in it ^w while it ^w (was) <i>khaweyaton</i> ^{w64} (ruinously-empty and its walls had fallen) ^w over its ^w <i>aoroshe</i> (trellises/roofs); and says [he]: <i>yalayta</i> (O, for a longing that) I not partnered (deities) by my Lord an <i>ahadan</i> ⁶⁵ (lone/any-one).	وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرْوَتِهَا وَيَقُولُ يَلْبِثُنِي لَمْ أَشْرِكْ بَرَبِّي أَحَدًا ﴿٣٢﴾
43. And not was ^w for him a <i>fe'aton</i> ^w (band/party/group) ^w succoring him of lesser than/without Allah and not [he] [was] <i>muntasseran</i> ⁶⁶ (he who succors and assists himself).	وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٣٣﴾
44. Far-there ⁶⁷ , the guardianship ^w (is) for Allah, The Right, He (is) <i>khayron</i> (superior/worthier) a reward and <i>khayron aqban</i> (consequence/effect).	هَٰذَاكَ الْوَلِيَّةُ لِلَّهِ الْخَلْقِ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٣٤﴾
45. And let-strike [you ^s] for them a parable/example (of) the life ^w of the world ^w like water We descended it ^x from the sky ^w then mixed by it ^x the Earth's ^w sprouts ^w	وَأَضْرِبْ لَهُمْ مَّثَلًا الْخَيْوَةَ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا

⁵⁶ The word “نُطْفَةٍ” in the text has at least *two* distinct meanings: (1) a drop of pure or clear water, (2) drop of semen.

Clearly, and Allah knows best, here “نُطْفَةٍ” is the male semen.

⁵⁷ The word “لَيْكِنَّا” is made of *two* words: “لَيْكِن” and the pronoun “نَا” meaning “but I.”

⁵⁸ See the *Lexicon* attached to this Translation regarding “أَحَدٌ.”

⁵⁹ The particle “مَا” is “إِسْمٌ أَوْ أَدَاةُ شَرْطٍ” = conditional noun/particle; or “مَا” = “إِسْمٌ مُّوَصَّلٌ” = connective noun meaning *that which*. See *أحمد المصون، لُ احمد الحلب وإعراب القرآن، لمحمود صافي*.

⁶⁰ The word “*husbanan*” = “حُسْبَانًا” means: *by way of reckoning settling account or retaliating by: thunderbolts, fragmented stones, scourge*. For other meanings of “حُسْبَانًا” see the *Lexicon* attached to this Translation.

⁶¹ That is it drained deeply into the ground.

⁶² The word “أَصْبَحَ” carries the dual meanings of: (1) became or (2) dawned.

⁶³ The Arabic tongue expression: “turning both palms of his hands” means openly expresses sorrow/regret/grieving.

⁶⁴ The word “خَاوِيَةٌ” by definition means *empty and in ruin*. See *الهادي واللسان*.

⁶⁵ See the *Lexicon* attached to this Translation regarding “أَحَدٌ.”

⁶⁶ The word “*muntaseran*” is *singular, masculine, subjective noun* meaning: *one that assists and succors himself*.”

⁶⁷ In Arabic the *demonstrative noun*: “هَٰذَا” “هَٰنَا” and “هَٰنَاكَ” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بَعِيدٌ” = “far,” i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.

then became <i>hasheeman</i> (dry-broken stubbles), scatter it ^x the winds ^w ; and [was] Allah over everything <i>Mug'tadder</i> (Overcomeer/Prevailer).	تَذَرُوهُ الرِّيحُ ۖ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٥٦﴾
46. The possession and the sons, (are) an adornment ^w (of) the life ^w of the world ^w ; and the <i>ba'qeyato</i> ^{w68} (ever endurers) ^w the righteous-works ^w (are) <i>khayron</i> (choicer-/superior/worthier) <i>enda</i> (by munificence of/by Rule of) your ^t Lord a reward and a <i>khayron</i> a hope.	الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۖ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٥٧﴾
47. And day We (cause) the mountains (to) tread and [you ^s] see the Earth ^w prominent ⁶⁹ , while [We] thronged them; so not left [We] of them an <i>abadan</i> ⁷⁰ (lone/ any-one).	وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٥٨﴾
48. And (had been) exhibited they ^z [on] ⁷¹ your ^t Lord (in) rows; <i>laqad</i> (verily, already and affirmatively) you ^c came (to) Us just-as We created you ^b first ^x [once ^w] (time ^w); rather you ^c claimed that [We] never make for you ^b an appointment.	وَعَرَّضُوا عَلَىٰ رَبِّكَ صَفًا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٥٩﴾
49. And (had been) put-forth the book ^x ; so [you ^s] see the criminals (are) <i>mushfegeena</i> (be-they who are in disquiet) of what (is) in it ^x ; and they ^z say: <i>ya'waylatana</i> ⁷² (O, what a lengthy: stay in a valley in Hell/ bane/ woe for us); what (is) for this, the book; neither misses [it ^x] a small ^{w73} and nor a big ^w except <i>abssa</i> ⁷⁴ ([it ^x] comprehensively reckoned) it ^w ; and found they ^z what they ^z worked <i>hadheran</i> (present at a predetermined time and place); and not wrongs ⁷⁵ your ^t Lord <i>abadan</i> ⁷⁶ (lone/ any-one).	وَوَضِعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۖ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلُمُ رَبُّكَ أَحَدًا ﴿٦٠﴾
50. And <i>edh</i> (when/since) said We for the angels: let-kowtow you ^z for Adam; so they ^z kowtowed except Iblees [was] of the Jinn, so <i>fasaqa</i> ⁷⁷ (he had rebelled vis-	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ

⁶⁸ The “*baqeyat*”= “الباقيات”=plural feminine subjective noun, those that are *ever endurers-ever-good she-ones*), such as good deeds: e.g. *prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors*, etc..

⁶⁹ The commentators of The Qur'an say that the meaning of “بارزة”= “prominent” means: (1) *without mountains, structures, trees, or shrubs*, or (2) *all those buried inside it are brought out of it*.

⁷⁰ See the *Lexicon* attached to this Translation regarding “أحد.”

⁷¹ It is important to note here that “على”= “on,” is *adverb of time/place, i.e. circumstantial, state or condition*. See *المعني*.

⁷² The word “*ya-waylatna*”= “ياويلتنا” is made up of three parts: a) “*ya*”= “يا” is a *vocative article*, indicating the person or thing being addressed. b) “*waylata*”= “ويلتنا” is *singular feminine* for a *pending disgraceful ruinous plight about to betide them*. c) “*na*”= “نا” the *suffix article* for *masculine plural pronoun*, for “us.” So such people who are subject of this “*waylata*”= “ويلتنا” are *crying for an impending ruinous disgraceful plight about to engulf them and feel completely helpless towards it*.

⁷³ The words “صغيرة” and “كبيرة” translated as “small” and “big” respectively in order to reflect the fact that the *twain* references are *stated in the feminine formats*. Therefore, the *need to reflect the Qur'anic text as is*. Additionally, it is interesting to note: (1) that as a general principle in the Arabic language the *masculine construct* is a rank *higher than a feminine construct*. Since the reference here is *smallness* of the sin, so *feminizing* its construct surely *slights it even further*, even that of an “atom's” worth. (2) Also as a general principle in the Arabic language, the *more letters* in a word the *more meaning* it carries. So since “صغيرة” has an additional “هـ” that means *more meaning* to it. And since we are dealing with *smallness* the “هـ” makes it *more picayune and trivial*. The same principles apply to the “big” with additional fact of *assonance (homogeneity)* in the construct.

⁷⁴ The word “أحصى” is *comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration*. See *البصائر*.

⁷⁵ The word “wrongs” has *myriads of meanings*, among them: *curtains or diminishes*, as in this *Ayah*.

⁷⁶ See the *Lexicon* attached to this Translation regarding “أحد.”

⁷⁷ See the *Lexicon* attached to this Translation for the word, *faseqoon*= “الفاسقون” for an elaboration.

<p><i>à-vis Allah's command) a'n (regarding) his Lord's command; do then tattakbetho⁷⁸ (you^z take and make) him and his progenies aw'leyaa⁷⁹ (guardians/allies) of lesser than/without Me; while they (are) for you^b [foe]⁸⁰; wretched (is) for the dba'lemeena⁸¹ (injustice-doers) a alternative.</i></p>	<p>فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَدُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾</p>
<p>51. Not <i>ash'badtohum</i> (I cited them to witness) the Heavens'^w and the Earth's^w creation; and nor their selves'^w creation; and not I was <i>muttakbetha</i> (a taker and a maker) (of) the misleaders a support.</p>	<p>﴿٥١﴾ مَا أَشْهَدُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَا خَلَقَ أَنْفُسَهُمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥١﴾</p>
<p>52. And day [He] says: let-summon/call you^z My partners (deities), whom^r claimed you^c; then they^z summoned/called them; then not <i>yesta'jebo</i>⁸² (compliantly-answer they^z) for them; and We made between them <i>manbegan</i>⁸³ (a doom's valley).</p>	<p>وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ رَعِمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥٢﴾</p>
<p>53. And saw the criminals The Fire^w so they^z presumed that they (are) <i>muwa'qeeoha</i> (they that are its^w mutual strong affiliates/associates) and not found they^z a'n (off) it^w <i>mass'refan</i>⁸⁴ (escape-place).</p>	<p>وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُؤَاقِعُهَا وَلَمْ يَجِدُوا عِنَّا مَصْرَفًا ﴿٥٣﴾</p>
<p>54. And <i>laqad</i> (verily, already and affirmatively) variegated We in this Qur'an for the mankind of every a parable/example; and [was] the mankind more a thing (engager-in) contention.</p>	<p>وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾</p>
<p>55. And what prevented the mankind to believe they^z <i>edh</i> (when/since) came (to) them the divine-guidance and <i>yastaghfero</i>⁸⁵ (they^z seek forgiveness) (from) their Lord except that comes (to) them dispensation^w (of) the [firsts] or <i>ya'atee</i>^x (betides/eventuates over)^x them the torment <i>qubolan</i> (overtly/visibly).</p>	<p>وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾</p>
<p>56. And not [We] send the <i>mursaleena</i> (sent-messengers) except <i>mubashshereena</i>⁸⁶ (iterative tellers of pleasant tiding) and <i>munthereena</i> (iterative warners); and dispute they^z who^r unbelieved they^z by the falsehood^x to refute they^z by it^x the right^x; and <i>ittakbatho</i>⁸⁷ (they^z took and</p>	<p>وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَنَجْنِدِلِ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ﴿٥٦﴾</p>

⁷⁸ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁷⁹ The word “أَوْلِيَاءَ” could also mean, among them: protector, friend.

⁸⁰ The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well, (3) “multitudinous foe,” see الهادي and اللسان.

⁸¹ The “ظَالِمِينَ” = “the injustice-doers,” as “الظُّلْمُ” = “injustice.” See the Lexicon attached to this Translation.

⁸² The word “يَسْتَجِيبُوا” is rooted in “اِسْتَجَابَ,” meaning: favorably/compliantly answered, not just answered. See الهادي.

⁸³ Qur'an commentators have various commentaries regarding this “doom's valley.” Some say it is a valley of pus and blood in Hell, some say it is a separator barrier between the believer and the unbelievers, some say it is just ruinous and a fateful doom. See القرطبي.

⁸⁴ No escape, as it is surrounding them from all directions.

⁸⁵ The word “يَسْتَغْفِرُوا” = “يَطْلُبُوا الْغُفْرَانَ” = “they^z seek forgiveness.” In English there is no seemly way to say: “يَسْتَغْفِرُوا” per se. So I settled for saying: “they^z seek forgiveness.”

⁸⁶ The word “mubashshereena” is masculine, plural, subjective noun, meaning teller of pleasant tiding, with no English equivalent.

⁸⁷ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<p>made) My <i>Aya'te</i>^w (<i>Qur'anic statements</i>) and what they^z (<i>had been</i>) warned jestingly.</p>	<p>وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿١٥﴾</p>
<p>57. And who^a (<i>is</i>) wronger⁸⁸ than who^p [<i>he</i>] (<i>had been</i>) reminded by his Lord's <i>Aya'te</i>^w (<i>Qur'anic statements</i>) then [<i>he</i>] shunned <i>a'n</i> (<i>off</i>) it^w and [<i>he</i>] forgot⁸⁹ (<i>ceased paying attention to</i>) what put-forth^w his both hands^w; verily We made over their hearts covert^w so that not⁹⁰ understand it^x they^z; and in their ears <i>wagran</i> (<i>hearing-heaviness</i>); and <i>en</i> (<i>if</i>) [<i>you</i>^s] invite them to the divine-guidance then never <i>yahtadoo</i> (<i>they</i>^z <i>find and accept the divine-guidance</i>) then, ever.</p>	<p>وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ؕ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿١٦﴾</p>
<p>58. And your^t Lord (<i>is</i>) The <i>Ghafooro</i> (<i>iterative Forgiver</i>) The mercy^w possessor, had/if⁹¹ <i>you'aakbetho</i>⁹² ([<i>He</i>] <i>retributively-punishes</i>) them by what they^z earned surely hastens [<i>He</i>] for them the torment; rather for them (<i>is</i>) an appointment, never find they^z of lesser than/without it^x <i>man'elan</i> (<i>protective-refuge</i>).</p>	<p>وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلٌ لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا ﴿١٧﴾</p>
<p>59. And <i>telka</i>^w (<i>she-that-afar-it</i>^w / <i>those</i>^w) (<i>are</i>) the villages^w We perished⁹³ them <i>lamma</i> (<i>when/whence</i>) <i>dbalamo</i>⁹⁴ (<i>they</i>^z <i>wronged</i>); and We made for their perishing an appointment.</p>	<p>وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿١٨﴾</p>
<p>60. And <i>edh</i> (<i>when/whence</i>) said <i>Mosa</i> (<i>Moses</i>) for his <i>lad</i>⁹⁵: [<i>I</i>] cease not (<i>journeying</i>) until [<i>I</i>] attain/reach the two seas' junction or [<i>I</i>] proceed epochally⁹⁶.</p>	<p>وَإِذْ قَالَ مُوسَىٰ لِفَتْنِهِ لَا أُبْرَحُ حَتَّىٰ أَتِلْقَىٰ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿١٩﴾</p>
<p>61. So when both attained/reached a junction between them both, both forgot fish^x (<i>of</i>) them both; so <i>ittakba-tha</i>⁹⁷ ([<i>it</i>^x] <i>took and made</i>) its^x path in the sea <i>saraban</i> (<i>down-slope-escape</i>).</p>	<p>فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٢٠﴾</p>
<p>62. Then <i>lamma</i> (<i>when/whence</i>) both passed⁹⁸, [<i>he</i>] said to his <i>lad</i>⁹⁹: <i>aa'teyna</i>^x (<i>let-[you</i>^s] <i>bring forward to us</i>)^x our lunch, <i>laqad</i> (<i>verily, already and affirmatively</i>) we found</p>	<p>فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٢١﴾</p>

⁸⁸ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

⁸⁹ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (33:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See *اللسان*.

⁹⁰ The particle “أن” meaning “لنلا” as mentioned by *Qur'an* commentators, such as الطبري, ابن كثير, and الألوسي.

⁹¹ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See هشام, مغني اللبيب, ابن هشام.

⁹² The word “يؤاخذهم” in “يؤاخذهم” means *retributively-punishes*, certainly *not* “blames,” as what some might *presume*. See *اللسان*. In the *Ayah*: “had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (16:61) is a positive proof of this fact, i.e. that “أخذ” is *retributively-punished*.

⁹³ The text of this great *Ayah* says: “أهلكناهم”= “We (*caused to*) perish them,” in reference to the *people* of the villages, and not “أهلكناها”= “We (*caused to*) perish it,” so the pronoun would refer to the *villages*. Albeit *at times* the two are *interchangeable*, but here the reference is to the *exact correspondence* to the text.

⁹⁴ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”

⁹⁵ The word “فتى” has *three* distinct meanings: (1) *lad/chap/fellow*, i.e. a *man of any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) *man of: manliness, helpfulness, pridefulness*.

⁹⁶ See the *Lexicon* attached to this Translation for an elaboration the word “أحقابا/حقبا.”

⁹⁷ The word “إتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in *لسان العرب*; therefore, “إتخذ” is *always* taking and *presuming something* about what was taken. Thus, it is *not* just the mere *taking*.

⁹⁸ That is passed the sea's junction.

⁹⁹ See footnote 92 above regarding *lad*.

from our travel this a fatigue.



63. Said [he]: have you^h seen *edh* (*when/since*) we lodged-/retreated to the rock^w then verily I forgot the fish^x; and not (*caused*) me (*to*) forget it^x except the Satan that I remember it^x; and *ittakbatha*¹⁰⁰ (*[it^x] took and made*) its^x path into the sea amazingly.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخَوْتَ وَمَا أُنْسِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا



64. Said [he]: *tha'leka* (*afar-that-it/*)^x (*is*) what we were *nabghey* (*earnestly-questing*); so *ertadda* (*both forthwith-turned*) over their both footprints trace.

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا



65. Then both found an *abdan*¹⁰¹ (*submitter/worshipper/slave*) of Our *eba'de* (*worshippers/submitters/slaves*), *aa'taynaho* (*We accorded him*) a mercy^w from *enda* (*by munificence of/by Rule of*) Us; and We taught him from *ladonna*¹⁰² (*directly and possessively from Us*) knowledge.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا



66. Said for him *Mosa* (*Moses*): can *attabe'o* (*[I] closely-follow*) you^s proviso that teach me [*you^s*] of what (*had been*) taught you^h a *rushda* (*mature-discernment/rational guidance to the right*).

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنَّمَا عَلَّمْتَ رُشْدًا



67. Said [he]: verily you^s never can (*have*) with me a (*sufficient*) patience.

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا



68. And how(*can*) *tassbero* (*[you^s] hold on patiently*) on what not [*you^s*] encompassed by it^x a proficient-knowledge¹⁰³.

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خَيْرًا



69. Said [he]: shall find me [*you^s*], *en* (*if*) Allah willed, *ssa'beran* (*holding-on patiently*) and not [*I*] disobey for you^s a command.

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا



70. Said [he]: so *en* (*if*) *ettaba'ata'ney* (*you^h closely-followed me*), so let-not [*you^s*] ask me *a'n* (*regarding*) a thing^x until [*I*] discourse for you^s of it^x a mention.

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أَحْدِثَ لَكَ مِنْهُ ذِكْرًا



71. So both launched-off until *edha* (*when/if*) both embarked [*in*] the ship^w *keharaga*¹⁰⁴ (*he: deeply perforated it/broke a sizable opening in its bottom*) it^w; said [he]: have you^h *keharaga* it^w to you^h drown its^w folks; *laqad* (*verily, already and affirmatively*) you^h came/committed a thing *emra* (*very greatly objectionable vice*).

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا



72. Said [he]: have not said [*I*] verily you^s never can [*you^s*]

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ

¹⁰⁰ The word “الحوث” = “the fish” is a masculine gender in Arabic hence its references must be masculine, it^x.

¹⁰¹ The word “*abdan*” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

¹⁰² The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See اللسان.

¹⁰³ The word “خَيْرًا” is “مَفْعُولٌ مَطْلُوقٌ” = “absolute object,” so the qualifying “proficient” is prefixed. See الراغب.

¹⁰⁴ The word “خرق” in “خرقتها” means deeply perforated it by making deep and large hole in its bottom or broke it to corrupt it or spoil it. See الهادي والبصائر. I can not find a suitable word in English for “خرق,” among words such as: bore, perforated, pierced, and all such synonyms.

(have) with me a (sufficient) patience.	صَبْرًا ﴿٧٣﴾
73. Said [he]: let-notto'aakbethney ¹⁰⁵ ([you ^s] retributively-punishes me) by what I forgot, and let-not [you ^s] over-burden me of my matter <i>osran</i> (difficulty/ hardship).	قَالَ لَا تَأْخُذْنِي بِمَا نَسِيتُ وَلَا تَزِدْهُنِي مِنْ أَمْرِي عُسْرًا ﴿٧٤﴾
74. So both launched-off until <i>edha</i> (when/if) both <i>legeya</i> (met) a <i>gholaman</i> ¹⁰⁶ (boy) then [he] killed him; said [he]: have you ^h killed a self ^w <i>akeyyatan</i> ^w (pure and suiting-/ befitting) ^w by other than a self ^{w107} ; <i>laqad</i> (verily, already and affirmatively) came/committed you ^h a thing <i>nukra</i> ¹⁰⁸ (an enormous vice).	فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٥﴾
75. Said [he]: have not said [I] for you ^s verily you ^s never can (have) with me a (sufficient) patience.	* قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٦﴾
76. Said [he]: <i>en(if)</i> I asked you ^s a'n (regarding) a thing after it ^w (i.e. this incidence) then let-not [you ^s] accompany me, <i>qad</i> (already and affirmatively) you ^h attained from <i>ladonney</i> ¹⁰⁹ (directly and possessively from me) <i>utbran</i> ¹¹⁰ (firm-excuse).	قَالَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنَ لُدُنِي عُذْرًا ﴿٧٧﴾
77. So both launched-off until <i>edha</i> (when/if) both <i>ata</i> (approached) a village's ^w folks; (and) <i>istatt'ama</i> (both sought to be fed from) its ^w folks; then <i>aban</i> ¹¹¹ (they ^z categorically-refused) to guest them both; then both found in it ^w a wall ^x wanting (about) to break and [he] stood ¹¹² it ^x ; said [he]: had willed you ^h surely <i>ittakhathta</i> ¹¹³ (you ^h took and made) over it ^x remuneration.	فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٨﴾
78. Said [he]: this (is) a parting between me and [between] you ^s ; [I] shall <i>ona'bbe'o</i> (inform by piece-of-significant-and-availing-news to) you ^s by <i>ta'awee'le</i> (ultimate: construing-/ explanation) (of) what you ^h could not (have) on it ^x a (sufficient) patience.	قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٩﴾
79. As-to the ship ^w so it ^w was for poor ¹¹⁴ , they ^z work in the sea; so I wanted to defect it ^w ; and [was] beyond ¹¹⁵ them a king, [he] takes every ship ^w forcefully.	أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أَعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٨٠﴾
80. And as-to the <i>gholamo</i> ¹¹⁶ (boy), so were his [both	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ

¹⁰⁵ See footnote 3185 above regarding **يُؤَاخِذُ**.

¹⁰⁶ The word "gholam" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

¹⁰⁷ That is apparently innocent self for not a self having been killed.

¹⁰⁸ The word "nukra" = "نُكْرًا" means: (1) enormous or extraordinary vice, (2) keenly enormous and beyond imagination.

¹⁰⁹ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ" thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively from" (me) seems to indicate such closeness. See **اللسان**.

¹¹⁰ The word "عُذْرًا" is the infinitive noun of "عَذَرَ." Thus, to intensify "عَذَرَ," so, "firm" is prefixed.

¹¹¹ The word *abo* = "أَبَوْا" means categorically (absolutely, without exception) refused, i.e. not just simply refused.

¹¹² He "stood" it in the transitive sense, i.e. to set upright, caused to stand.

¹¹³ The word "إِتَّخَذَ" from "إِتَّخَذَ" which is "إِفْتَعَلَ" for "إِتَّخَذَ," as stated in **لسان العرب**; therefore, "إِتَّخَذَ" is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

¹¹⁴ For the words "مَسْكِينٍ" versus "فُقَرَاءَ", see the *Lexicon* attached to this Translation for the distinction. Also the word "poor" is a singular as well as plural. See *Merriam-Webster Unabridged Dictionary*.

¹¹⁵ The word "وَرَاءَ" in "وَرَاءَهُمْ" means:

(1) "الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يُقَدَّرُ عَلَيْهِ، مَثَلًا: وَيَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ."

(2) "بَعْدَ الْخَلْفِ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْكَلِمَةِ."

(3) "وَلَدُ الْوَلَدِ." So, here (1) or (2) could apply.

¹²⁰⁹ The word "gholam" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

<p>fathers]¹¹⁷ [both] believers; so <i>khasbeyna</i>¹¹⁸ (reverently-<i>feared we</i>) that [he] overburdens them both (by) excessiveness and unbelief.</p>	<p>فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾</p>
<p>81. So We wanted to interchange them both, Lord (of) [them both] <i>khayran</i> (choicer/superior/worthier) than him a <i>zakatan</i> (purity and waxing) and a nearer a <i>ruhman</i> (mercy/kin-mercy or sensing the kindred duty).</p>	<p>فَارَدْنَا أَنْ يُبَدِّلَهُمَا رِجْماً خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ﴿٨١﴾</p>
<p>82. And as-to the wall^x so (it^x) [was] for <i>gholamainey</i>¹¹⁹ (two boys) orphans in the city^w; and [was] under it^x a treasure for them both; and their both [father]¹²⁰ (are) righteous; so your^t Lord wanted that both reach their both <i>ashudda</i>¹²¹ (primes/full mental and physical strengths) and <i>yastakh'reja</i> (both affirmably extract/pluck) treasure (of) them both; a mercy^w from your^t Lord; and not I did it^x a'n¹²² (vicarious/because of) my command; <i>tha'leka</i> (afar-that-it/) ^x (is) the <i>ta'awee'le</i> (ultimate: construing/explanation) (of) what couldn't¹²³ [you^s] (have) over it^x a (sufficient) patience.</p>	<p>وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۖ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۚ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾</p>
<p>83. And they^z ask you^g a'n (regarding) <i>Dhe al-Qurnayn</i> (the twain horns possessor); let-say [you^s]: [I] shall recite on you^b of him a <i>thekran</i> (an instructive: mention/a reminder).</p>	<p>وَيَسْأَلُونَكَ عَنْ ذِي الْقُرْنَيْنِ ۖ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾</p>
<p>84. Verily We empowered¹²⁴ for him in the Earth^w and <i>aa'tayna</i> (We accorded) him of everything a cause (means).</p>	<p>إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾</p>
<p>85. So [he] followed a cause (means).</p>	<p>فَاتَّبَعَ سَبَبًا ﴿٨٥﴾</p>

¹¹⁷ The Arabic word “أبَوَاهُ” or its grammatical inflections, all constitute an Arabic tongue expression meaning: father and mother as well as father and grand father, father and uncle (paternal or maternal). See اللسان. However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة” as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some one, or the aunt (paternal or maternal). The context defines exactly what is meant.

¹¹⁸ The expression “So we reverentially feared” for “فَخَشِينَا” The word “خشية”=reverential fear. This righteous man knew the ultimate fact of the boy as he would be overburdening to his parent with “excessiveness and unbelief,” due to the “direct knowledge” he possessed as given by Allah (S18:65) above. Thus, he was “reverentially fearing” the ultimate fact regarding the boy. Why “reverentially fearing,” the ultimate fact? Because a fact is a fact, which must be respected. But the knowledge of such a fact is due to the “direct knowledge” from Allah. And Allah whenever the action is uniquely-Allah, then He meetly uses the magnanimity in its expression, i.e. “we.” In this case, the righteous man, is empowered by the “direct knowledge” from Allah, so this made him to express the “خشية”= “reverential fear” and respect of the ultimate fact in terms of “العظمة”=magnanimity. Hence: *فَخَشِينَا*.

¹¹⁹ Singular for *gholamainey*=“gholam” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

¹²⁰ See footnote 117 above regarding the word: “أبَوَاهُ”

¹²¹ The Arabic word “ashudda”=“أشد” translated as [both of them] “prime, full strength meaning reached the ideal age of physical and mental strengths.

¹²² See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ.”

¹²³ The word “تَسْطِعُ” is more in literal construct than “تَسْطَعُ,” as “تَسْطَعُ,” lacks a letter (ت). The general rule is that more literal construct more meaning in the word, and vice versa. The general context indicates that Mosa (Moses) did not have sufficient patience to enable him withstand all what was involved in the great events he witnessed with the righteous man. So, “تَسْطِعُ”= “couldn’t,” seem more fitting for such insufficiency on one hand and on the other the righteous man is meetly summarizing to him the events.

¹²⁴ The word “مَكَّنَ” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” per se.

86. Until <i>edha</i> (when/if) [he] reached the sun's <i>magh'reba</i> ^{x125} (<i>sun's-set-locus</i>) ^x [he] found it ^w setting in a well ^w <i>hame'aten</i> ^w (<i>dark-odorous-ooze</i>) ^w ; and [he] found at it ^w a people; We said: O, <i>Dha al-Qurnayn</i> (<i>the twain horns possessor</i>) either [you ^s] torment or that <i>tattakbetha</i> ¹²⁶ ([you ^s] <i>take and make</i>) in them a <i>busnan</i> ¹²⁷ (<i>ultimate meritorious deed</i>).	حَتَّىٰ إِذَا بَلَغَ مَغْرَبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَبْنَ الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾
87. Said [he]: as-to whom ^p [he] wronged ¹²⁸ then we will torment him afterwards <i>youraddo</i> ¹²⁹ (<i>to be forthwith returned</i> [he]) to his Lord then [He] torments him a torment <i>nukra</i> (<i>enormously keen/beyond imagination</i>).	قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكْرًا ﴿٨٧﴾
88. And as-to whom ^p [he] believed and [he] worked righteously, then for him (<i>is</i>) a requital the <i>busna</i> ^{w130} (<i>Paradise/excellent consequence/good deeds</i>) ^w and [We] shall say for him of our command an easiness.	وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾
89. Afterwards [he] followed a cause (<i>means</i>).	ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾
90. Until <i>edha</i> (when/if) [he] reached <i>matte'a</i> ^{x131} (<i>sun's^w rise-locus</i>) ^x the sun ^w [he] found it ^w rising on a people not made [We] for them of <i>doney</i> (<i>below/under</i>) it ^w a screen.	حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾
91. Like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x and <i>qad</i> (<i>already and affirmatively</i>) We encompassed by what <i>laday</i> ¹³² (<i>directly and possessively from</i>) him absolutely proficiency ¹³³ .	كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾
92. Afterwards [he] followed a cause (<i>means</i>).	ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾
93. Until <i>edha</i> (when/if) [he] attained/reached (<i>a pass</i>) between the two dams [he] found of before/near them both a people almost not understand they ^z a say.	حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾
94. Said they ^z : O, <i>Dha al-Qurnayn</i> (<i>the twain horns possessor</i>) verily <i>Yajoobja</i> and <i>Ma'ajooja</i> (<i>Gog and Magog</i>) (<i>are</i>) corruptors in the Earth ^w ; so can [we] make for you ^g a tribute proviso [you ^s] make between us and [between] them a dam.	قَالُوا يَبْنَ الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَآجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾
95. Said [he]: what empowered ¹³⁴ me in it ^x my Lord (<i>is</i>)	قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي

¹²⁵ The word “مغرب” means the *place* (locus) of *sunset*, i.e. not just “sunset” *per se*.

¹²⁶ The word “تتخذ” from “الإتحاذ” which is “إفتعال” for “الأتخاذ,” as stated in *لسان العرب*; therefore, “تتخذ” is *always* taking and presuming something about what was taken. Thus, it is *not* just the mere taking.

¹²⁷ Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

¹²⁸ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronger.”

¹²⁹ The word “يرد” is rooted in “رد” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*bad*) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.”^w (S4: 86).

¹³⁰ The word “the *busna*”=“الحسنى” almost always means *Paradise from Allah*. However, in some cases it means: *good deed, righteous work, excellent result*.

¹³¹ The word “مطلع” means the *place* (locus) of *sunrise*, i.e. not just “sunrise” *per se*.

¹³² The word “لن” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لن” which *closer* spatially and more specific. So, “*directly and possessively from*” (Us) seems to indicate such *closeness*. See *اللسان*.

¹³³ The word “خبراً” is “مفعول مطلق”=“absolute object,” so the qualifying “absolute” is prefixed. See *الراغب*

khayron (possession/ superior/ worthier); so let-you^z assist me by a strength, [I] make between you^b and [between] them an embankment.

بِقُوَّةٍ أَجْعَلُ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا



96. *Aa'toney*^x (let-[you^t] bring forward to me)^x the iron *zobara* (hefty-pieces) until *edha* (when/ whereas) [he] leveled between the two bluffs; said [he]: let-blow you^z; until *edha* [he] made it^x a fire^w; said [he]: let-come (bring to) me you^z *afregb* ([I] pour) over it^x a molten copper.

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ
بَيْنَ الصَّدَفَيْنِ قَالَ أَنفُخُوا حَتَّىٰ
إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ
عَلَيْهِ قَطْرًا



¹³⁴ The word “مَكَّنَ” in “مَكَّنَا” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” *per se*.

97. So they ^z couldn't ¹³⁵ [to] mount it ^x and nor they ^z could for it ^x (<i>make</i>) <i>naqaban</i> ¹³⁶ (<i>absolute defile/gorge</i>).	فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٧﴾
98. Said [he]: this (<i>is</i>) a mercy ^w from my Lord; so <i>edha</i> (<i>when/whereas</i>) my Lord's promise came, [He] made it ^x <i>dakkan</i> (<i>razed-smooth-even</i>); and [was] my Lord's promise a right.	قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي حَقًّا ﴿٨﴾
99. And We left some (<i>of</i>) them then-day surging in some; and (<i>had been</i>) blown in the Horn; so We gathered them <i>jam'an</i> ¹³⁷ (<i>absolute gathering</i>).	وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَهُمْ جَمْعًا ﴿٩﴾
100. And We exhibited Hell ^w then-day for the unbelievers, <i>ardhan</i> ¹³⁸ (<i>absolute exhibiting</i>).	وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠﴾
101. Who ^r were ^w their eyes ^w in a cover <i>a'n</i> (<i>regarding</i>) My <i>thekre</i> (<i>Qur'an/remembrance/Hadeeth</i>) and they ^z were: not can they ^z (<i>have</i>) any hearing ¹³⁹ .	الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْمَعُونَ سَمْعًا ﴿١١﴾
102. Have then reckoned they ^z who ^r unbelieved they ^z to <i>yattakbetho</i> ¹⁴⁰ (<i>they^x take and make</i>) My <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) of lesser than/without Me <i>an'leyaa</i> ¹⁴¹ (<i>guardians/allies</i>); verily We prepared Hell ^w for the unbelievers a <i>nozolan</i> ¹⁴² (<i>hospitality-residence</i>).	أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٢﴾
103. Let-say [<i>you^s</i>]: do/can <i>ona'bbeo</i> ([<i>we</i>] <i>inform by piece-of-significant-and-availing-news</i>) you ^b by the <i>akhsareena</i> (<i>most losers</i>) (<i>of</i>) works.	قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٣﴾
104. Who ^r swerved ¹⁴³ they ^z their endeavor in the life ^w (<i>of</i>) the word ^w while they reckon verily they <i>yubsenona</i> (<i>they^z render: meritorious-deeds/says</i>) <i>ssun'an</i> ¹⁴⁴ (<i>crafting meritoriously</i>).	الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُحْسِنُونَ صُنْعًا ﴿١٤﴾
105. Those, who ^r unbelieved they ^z by their Lord's <i>Aya'te</i> ^w (<i>messages/signs</i>) and <i>lega'ebe</i> (<i>meeting with Him</i>); so their works ^x miscarried ^w ; so not <i>nogeymo</i> ([<i>We</i>] <i>uphold</i>) for them The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day ^x a weight.	أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَبُطِئَتْ أَعْمَلُهُمْ فَلَا تُقِيمُ هُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٥﴾

¹³⁵ The word “استطاعوا” is lesser in literal construct than “استطاعوا,” as it lacks a letter (ت). Also mounting the “dam” requires lesser effort than boring the embankment. Hence, for the “dam” = “استطاعوا” and for embankment = “استطاعوا.”

¹³⁶ The word “نقبا” is “مصدر سماعي” = audible intensive noun, hence “absolutely” is prefixed to denote that.

¹³⁷ The word “جمعا” is “مطلق” i.e. in the absolute sense, conveying the message and Allah know best, *how amazing or an absolute gathering*, as it is beyond human imagination in its nature.

¹³⁸ Ibid, only applying to “عرضا.”

¹³⁹ The word “سمعا” is “مفعول مطلق” amounting to intensive noun, to indicate that “any” is prefixed to “hearing” to denote such intensity.

¹⁴⁰ The word “اتخذ” from “الإتحاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

¹⁴¹ The word “أولياء” could also mean, among them: protector, friend.

¹⁴² The word “نزل” has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

¹⁴³ The word “ضل” has several meanings, among them: swerved, wasted, misled, forgot, wrongly-inclined.

¹⁴⁴ The word “صنعا,” rooted in “صنع,” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal. But the word “صنعا,” is the infinitive noun of the verb “صنع.” Thus, it means assurance and certainty of crafting meritoriously.

106. <i>Tha'leka (afar-that-it/)</i> ^x their requital (<i>is</i>) Hell ^w by what unbelieved they ^z and <i>ittakbatbo</i> ¹⁴⁵ (<i>they^z took and made</i>) My <i>Aya'te</i> ^w (<i>messages/signs/proofs</i>) and messengers a jestingly.	ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا ءَايَتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾
107. Verily who ^r believed they ^z and they ^z worked the righteous-works ^w for them were the <i>Ferdow'se</i> ^{w146} gardens ^w (<i>as</i>) <i>nuzolan</i> (<i>hospitality residence</i>).	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾
108. Immortals they ^z (<i>are</i>) in it ^w not <i>yabghona</i> (<i>earnestly quest they^z</i>) a'n (<i>regarding</i>) it ^w a transfer.	خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾
109. Let-say [<i>you</i> ^s]: had/if the sea were ¹⁴⁷ ink for my Lord's words ^w surely (<i>would have</i>) depleted the sea before that my Lord's words ^w deplete ^w and even if We came by its ^x like (<i>for</i>) a supply.	قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾
110. Let-say [<i>you</i> ^s]: verily only I am a human like you ^b (<i>being</i>) revealed ¹⁴⁸ to me that only: your ⁿ <i>elabo</i> (<i>deity</i>) (<i>is</i>) <i>Elabo</i> (<i>Deity</i>) One; so whoever [<i>he</i>] [<i>was</i>] <i>yarjo</i> (<i>fearing/hoping for</i>) his Lord's <i>lega'a</i> (<i>meeting with</i>), so surely let-work a righteous work [<i>he</i>] and let-not [<i>he</i>] partners (<i>deities</i>) by his Lord's worship an <i>abadan</i> (<i>a lone/any-one</i>).	قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

¹⁴⁵ The word “اتَّخَذَ” from “الِإِتْخَاذُ” which is “إِفْتَعَالُ” see footnote 137 above

¹⁴⁶ The word “*al-Ferdows*” means: the highest and most excellent abode in Paradise.

¹⁴⁷ Yes, here “were” not “was,” as *linguistically*, in the English language, the reference is a *subjunctive presupposition*, hypothetical, not factual. Refer to the Usage Note of “*if*.”

¹⁴⁸ The word “أَوْحَى” in “يُوحَى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And “الْوَحْيُ” is *fire or king*. See “اللسان.” +